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A Message to the World Mission at a Time of World Crisis

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S. S. Aquitania,
Atlantic Ocean,
July 14, 1932.

TO Members of Mission Boards,
National Christian Councils,
and Others Specially Interested
in the World Mission of Christianity:

On my way home across the Atlantic I write in the name and at the request of the Committee of the International Missionary Council to share with you some of the more significant experiences and decisions of their recent meeting at Herrnhut, Germany.

Alarming World Conditions

We met in the midst of unparalleled, world-wide economic depression. Literally tens of millions are unemployed and the number is still mounting on both sides of the Atlantic and of the Pacific. In Germany we found ourselves surrounded by starving multitudes. Whole peoples are harassed by poverty and the fear of poverty. Both the Orient and the Occident are surcharged with political unrest. Never have there been so many actual and threatening political revolutions and so many political dictatorships.

On every continent there has been in the years just past a startling development of influences which tend to array men against one another in bitterness and strife. The international, inter-racial, and commercial strain is still intense, with fresh outbursts of race prejudice—for example, anti-Semitism. It has been solemnizing to observe multiplying signs of a marked lowering of the prestige of European and American nations in the thought and feeling of Asiatic, African, and Latin American peoples. Even more alarming has it been to discover, especially in the new generation, the relaxing of the hold of ancient religious traditions and of social and ethical sanctions. Accompanying these, in not a few countries, is to be found a mounting tide of lawlessness and crime. Still more disconcerting have been the rise and sinister action of aggressive anti-religious movements and the paralyzing and devitalizing influence of the wide-spread spirit of secularism. Among students there is much scepticism due in no small degree to the teachings of the behaviorist psychology and the humanistic philosophy which deny the superhuman. With all this, there

is in nominally Christian circles much of pessimism, and even among Christian leaders not a little uncertainty and a spirit of defeatism.

Favorable Factors Transcend Unfavorable

On the other hand, we, coming from all parts of the world, and sharing knowledge, experience, and outlook, could not but agree that the encouraging factors and trends far transcend in potency and promise those of an unfavorable character. Never have so many of the leading minds of the nations been concentrated with unselfish and constructive spirit on the great issues which concern the human race. We were in session during the days of the Lausanne Conference and had vivid and heartening reminders of fresh light breaking. The social conscience of the world has never been so profoundly stirred with reference to throttling and exorcising the war spirit. Again and again there entered into our discussions and intercession the Disarmament Conference also in session not far from where we were meeting. It is evident that, although there may be tantalizing delays, the Christian sentiment and determination of the world will not be denied in this most vital matter. When has the search-light been turned with such directness and revealing power upon the zones of racial friction and strife, or when have better-conceived measures been employed to relieve the inflamed situation? When has the cause of depressed peoples been so ably safeguarded as in these days through such agencies as the International Labor Office and the social service programs of united Church bodies?

At no time in the Christian centuries have leaders, both inside and outside the Churches, shown such discontent with unjust and cruel social and economic conditions burdening and crippling unnumbered millions of people, and more determination to discover and overcome the causes. The movement in the direction of closer coöperation and unity among the all-too-divided Christian bodies is certainly gaining momentum. When have there been anywhere nearly so many and so promising altruistic and genuinely Christian movements among the youth?

While it may be admitted that the forces of righteousness and unselfishness, foremost among which is the Christian Church, stand to-day with their back to the wall, nevertheless there are few indications anywhere of a disposition to give way; on the contrary, there is manifest an ever-deepening conviction that in doing the will of Christ in reliance upon His resources is to be found the secret of overcoming the influences which tend to undermine faith, to weaken character, and to destroy social well-being, and of meeting the deepest needs of the human heart and of the human race, and a settled resolution to press this supreme advantage by waging uncompromising warfare against all that is unchristian in modern thought and life.

In view of such an overwhelming world situation, on the one hand admittedly so vast, so difficult, and so alarming, and yet on the other hand so abounding in indubitable signs of creative power, unselfish purpose, and superhuman resource, it is an occasion for profound gratitude to God that the world mission has developed in recent years an organ—the International Missionary Council—through which to

express its united purpose. No one nation, or Church, or mission board can grapple successfully with the problems which to-day face the Christians of all countries and the leaders and members of all Communions and societies, nor can all of them do so if they work separately with divided counsels, unrelated plans, and haphazard occupation of the field. If ever the Christians of all Communions, lands, and races needed what can come only from intimate fellowship, common experience, united thinking, joint planning, union in intercession, and concerted action it is in this, one of God's great hours for the world. The recent Meeting of the Committee of the International Missionary Council, composed of official representatives of the nearly thirty constituent national Christian councils and intermissionary organizations is indeed, therefore, a matter of world-wide interest and concern.

Two Hundredth Anniversary of Moravian Missions

The Meeting was held not only at a most momentous time but also in a highly significant place. We met in Central Europe, which is now passing through one of the major changes in history. We went to Germany in response to the invitation extended two years ago by the *Ausschuss* of the German Missionary Societies, but our assembling was in one of the most fateful moments in the life of this great nation. The very days of our meeting were days of impossible strain and we had this sacred experience of actually entering into fellowship with the sufferings of our German brothers. We had all looked forward with eager pleasure to meeting in Herrnhut but the reality of the deep experiences of the days spent in this sanctuary of Moravian Missions transcended all expectations. In reality, this beautiful village of Saxony was the birthplace of modern missions. Not only is this true of the missions of the Continent of Europe, but the example and publications of the Moravian Missionary Movement were one of the chief influences in the formation of the missionary purpose of William Carey, the pioneer of modern Anglo-Saxon missions. We came to regard it as a striking providence that we could live these eventful and creative days in the homes and heart of this truly Christian community. Our coming fell in the year of the Two Hundredth Anniversary of Moravian Missions. Memory quickened and imagination kindled as together we gratefully recalled what these years had meant:

Two hundred years of Christ-inspired adventure, pioneering, and path-finding. This, one of the smallest Churches of Christendom, has pioneered more fields than has any other Christian Communion.

Two hundred years of opening and entering doors in all the five continents of the world.

Two hundred years of foundation-laying; and the foundation was so wide, deep, and solid that it has made possible an enduring and glorious superstructure.

Two hundred years of seed-sowing and watering—yes, often with tears, and at times with blood. The nature and extent of the harvest bear testimony to the vitality and propagating quality of the seed.

Two hundred years of unwearying proclamation of a sufficient and triumphant Gospel. The Moravian Church has ever been a revival Church.

Two hundred years of Christ-like living and Christ-like dying—and the same bringeth forth much fruit, as Moravian Missions have abundantly proved.

Two hundred years of unexampled offering of life for the world-wide extension of Christ's Kingdom. The records show that one in sixty of the Moravian Church have gone forth as foreign missionaries, whereas not more than one in five thousand of the communicants of other Protestant Churches have devoted themselves to the missionary career. Moreover, in the giving of substance the Moravian Christians out of their comparative poverty have surpassed most of the other Christian bodies. At the time of the Edinburgh Conference I pointed out that if the other Protestant Churches gave on the same scale as the Moravians they would be giving over $50,000,000 *per annum* to foreign missions instead, as was then the case, of less than one-third of that amount.

Two hundred years of vital helpfulness to other Communions. For example, we do not forget that Wesley, the founder of a Communion now numbering throughout the world ten millions of communicant members, owed his conversion to the Moravians.

Two hundred years of faithful witness to our oneness in Christ. By winning and contagious example the Moravians have demonstrated the practicability and the power of a real Christian coöperation and unity.

Two hundred years of resolute encountering and overcoming of difficulties. Moravian Missions were conceived in the midst of most baffling and discouraging conditions. Through all the years they seem to have specialized on the impossible. They have entered the most difficult, most isolated, most uncongenial, most unhealthful, and most dangerous fields. They have sought to minister to some of the most debased, stolid, and enslaved peoples, such as the slaves of the West Indies, the Hottentots of South Africa, savage tribes of North American Indians, the Bushmen of Australia, and lepers of the Near East. Their history constitutes an unbroken record of miracles—a convincing evidence of the reality and conquering power of the Christian faith.

Significance of Herrnhut

The representatives of the International Missionary Council and the Moravians in our fellowship at Herrnhut found that we had much in common. Of each of us it can be said that our field is the world. The Moravians have conducted work on the North American Continent in Nicaragua, Labrador, Alaska, California, and also in the neighboring West Indies; on the South American Continent in both British and Dutch Guiana; on the European Continent in Greenland and Russia; on the continent of Asia in India, Ceylon, Tibet, Russia, and Palestine; in Africa in the southern, eastern, and northern parts of the continent; also on the continent of Australia. The International Missionary Council unites and serves nearly thirty national and international Councils on all these continents.

Both the International Missionary Council and the Moravians are pronouncedly missionary and evangelistic. To be a Moravian and to further foreign missions are synonymous. In fact, this whole Moravian Church constitutes a missionary society. With the International Missionary Council, to unite the increasing forces of the world with reference to making Jesus Christ known, trusted, loved, and obeyed in individual life and in all human relationships is the only sufficient reason for its existence.

For both these bodies Jesus Christ is central and supreme. At the ever-memorable Meeting in Jerusalem the International Missionary Council declared that our message is Christ. He is our Redeemer and our Prince Leader. The Moravian Watchword through the centuries has been, and still is, "Our Lamb has conquered; let us follow Him." We both recognize the oneness in Christ of all who acknowledge His Deity and Lordship. Christ and Christ only is the Fountain Head of the vitality which courses through these world-wide movements. God grant that increasingly they may exhibit in their life and witness that which summed up the contagious experience of the great Moravian, Zinzendorf, in words he uttered in the Church in Herrnhut where we joined in our daily worship, "I have one passion; it is He, it is He."

On the very threshold of our meeting at Herrnhut an overpowering and solemn impression came over us that God Himself had sent us there. Then and there we recognized that He had a high and holy purpose—that under the spell of the mighty and uplifting tradition of His dealings with the Moravians, in the surrounding atmosphere of belief which He had generated in their humble, obedient, and unselfish hearts, in the midst of the reminders of the limitless possibilities of a truly dedicated, united, and Christ-directed community, a community which has had such wonderful experiences of the working out of God's purposes in common life—we, the official representatives of the united Protestant missionary forces of the world, might in some very real sense help to afford a courageous, contagious lead at one of the most critical, yet expectant, moments in the unfolding of the Divine world purpose.

From Depression to Elevation

The first day of our eleven days' fellowship in thought and intercession was devoted to an unhurried sharing of burdens, or, to use the term much employed by the Society of Friends, concerns, and this in the light of the present world trends as well as of our own actual experiences, problems, and outlook. Even before we had left our homes in America, Europe, Asia, and Africa, we were more or less aware of world-wide depression; but not until at Herrnhut did we, through face-to-face contact and heart-to-heart sharing, have a realizing sense of the gravity of the burdens resting upon our fellow-Christians the world over, and enter into fellowship with world-wide suffering. And before our meeting was two days old a wonderful thing took place. We, who came from fields all of which were experiencing unexampled economic distress, and whose testimonies afforded cumulative evidence of the stern

reality of literally world-wide depression, found ourselves so uplifted by the reports of how the Christians in many lands were meeting the impossible situation, that elevation rather than depression best characterized our individual and collective experience.

In the clear spiritual atmosphere of Herrnhut we came to recognize more than ever before that to the Christian, and expecially to Christian leaders, times of depression are designed by our Lord to be times of *elevation.* Is He not to-day, possibly more than at any other time we have known, calling us across the breadth of the world to the heights? We hear no such call from the non-Christian and the anti-Christian movements and voices of our times. Christ summons His followers elsewhere, as He did those of us whom He called to Herrnhut, to the mount of vision to take spacious, unselfish, adventurous views of His expanding Kingdom. Only from the mountains can we take in the wholeness, the oneness, and the grandeur of our task. Only so can we see its complex and varied aspects in true perspective and maintain our work in proper proportion. Only as we rise to where in true Christian fellowship we share not only one another's wide views but also our long views, backward over God's dealings with other generations, and onward to the day of inevitable triumph of His Cross, can we afford the leadership which makes it possible to transcend the prevailing pessimism and defeatism with constructive plans for prevailing advance.

We all recall how centuries ago it was the custom in Switzerland in times of peril to communicate signals of warning by means of fire from mountain to mountain. The Herrnhut Meeting performed a like function. It enabled the watchmen on high places of the world field to put one another on guard with reference to common impending dangers and to call them to common action against their foes.

These are days also when members and secretaries of Mission Boards and leaders and members of Churches and Missions need, like Christ's disciples of old, to go apart with Him up into the mount of transfiguration. There, under conditions where we see Him only, we come to understand best our relation to one another, we Christians of different names, and then, with uplifting power, to grapple with the indifference, inertia, unresponsiveness, and depression awaiting us in the mists of the valleys below.

Mingling with our Moravian brethren, and recalling their unparalleled experiences of the two centuries of their mission history, we were vividly and helpfully reminded that the deep secret of their world-conquering power lay in the fact that they did not shrink from following their Lord to the mount of loneliness and sacrifice. Of this the story of almost every home in Herrnhut, the stone slabs lying flat on the long rows of graves in the cemetery on the hill above the village, and the remarkable archives (more complete than those of any other missionary society, not excepting the Jesuits) of their world-wide missions afford deeply moving testimony. This practice must be recovered much more fully throughout other communions, if the invasion of the world into our Churches is to be successfully resisted, and the

waters are to break out afresh in desert places. The secret of rising to these mountain peaks of Christian experience—the mounts of vision, warning, transfiguration, and sacrifice—is not a hidden secret. Thank God, one does not have to journey to Herrnhut, or to the Mount of Olives, to enter into it, profoundly quickening as are the associations of these sacred haunts. "The place whereon thou *standest* is holy ground."

Advantages of Severe Testing

We met at Herrnhut as realists. I venture to say that probably nowhere have the facts of the economic situation prevailing throughout the world, in their bearing on the world mission, been faced with clearer or steadier eye. There was no disposition to minimize their existence or gravity. The attitude throughout was thoroughly constructive, and a sincere effort was made to get at the deeper spiritual meanings of our present experience.

Our opportunity for sharing experience was unique as we had present recognized, responsible leaders of the older Churches of virtually all the so-called sending countries of Europe and America, and of the younger Churches of Asia, Africa, and Latin America. The experiences of the missionary societies of Great Britain and Ireland, and likewise those of such continental countries as Germany, France, Holland, Switzerland, Sweden, Norway, Denmark, and Finland, where admittedly economic burdens have been heavier over a longer period of years than in North America, were particularly instructive, and, on the whole, reassuring. This does not mean that the financial situation in nearly all of these fields is not serious, in fact very serious, but that the examples, and the general record of wide distribution and acceptance of the financial burden and of sacrifice for and heroic devotion to the cause, far transcend any disappointing or unfavorable aspects of their experience.

Moreover, the reports from the mission fields of the way in which the rising indigenous Churches are adjusting themselves to new burdens, often leading to acts of sacrifice which put to shame the giving of the West, afford great promise for the years ahead. In the light of the experience of the world as a whole, the advantages of the severe testing period through which the Churches and missions are passing outweigh the apparent disadvantages. This experience is promoting humility, and present-day experience, as well as history, shows that this is the attitude which ensures deeper penetration into unsolved problems and makes possible greater progress. It is fostering the practice of self-examination as to relative values, as to governing ideals and principles, as to grounds of vocation and motives of action. It is calling out latent energies among the Christians of both the older and the younger Churches. After all, how comparatively latent the powers of the Christians of to-day are! How little the financial capacities of the rich and the poor have been called out! How inadequate the demands which the world mission as we have presented it has been actually making upon either the laity or the clergy! Where is

the prophetic, apostolic, heroic leadership which is demanded by times like the present and which God undoubtedly has had in preparation? It has required great difficulties and issues such as the prevailing economic conditions have imposed upon us to liberate these hidden forces.

The severe tests to which the mission cause is subjected by the economic stress will undoubtedly help in the discovery of new and better ways. This has ever been a precursor of creative work. The Living God, who is therefore the Ever-Creative God, has new and unexpected channels through which and through whom to break out and accomplish His designs.

It was gratifying to note through the discussions at Herrnhut that the financial necessities of our day have greatly stimulated the study of priorities. Among the many things the Churches desire to see done at a time when limited resources are at their disposal it is essential that, through the study of the mind of Christ, they discover what should have right of way in their planning and action. This helps to ensure the best use of men, money, and other forces. Men and women of means, whether their means are large or small, do not, as a rule, object to the extent of our missionary plans, but they are properly solicitous that the very best use be made of what they place at our disposal.

Again and again, it was emphasized that times like these have ever facilitated the discovery and enlisting of the great leaders, but only as the advantage such a crisis presents is recognized, and diligent and confident search is made for the needed workers and the burden placed upon them when discovered.

How true it is that it requires impossible situations to make possible great advances. To this the expansion of Christianity bears witness. Luther said that before every great opportunity God sent to him some special trial. We were all vividly reminded at Herrnhut that the Moravian missions were the creature of the Spirit of God working at a time of wide-spread depression and in hearts prepared by sore adversity. Some of the principal missionary and other Christian movements of Britain had their rise in the period of the Napoleonic Wars; and in the midst of the depletion and exhaustion of the American Civil War and the following years there were like manifestations of Divine creative energy on the North American continent. The present post-war period bids fair to be no exception in this vital respect.

Mighty Spiritual Movements throughout the World

The Herrnhut interchange of experiences abounded in impressive evidences of the moving of the Spirit of God among the nations in the recent past and to-day. It became clear to us all, and it was the expressed desire of all present, that the widest currency should be given to the fact that probably never in the history of the Christian religion were there being manifested simultaneously in so many parts of the world mighty spiritual movements as is the case at the present time. To this highly significant and faith-kindling truth let the following facts bear witness: the Kingdom of God Movement in Japan, now in its third year, still gathering mo-

mentum, and its leaders coming together shortly to consider whether it should not be extended two years more; the Five Year Movement in China, conceived and carried forward in the midst of the most discouraging conditions imaginable in widely separated parts of that great land and abounding in spiritual results; also the unparalleled results of the long series of evangelistic meetings conducted recently by Sherwood Eddy among the students in the principal student centers all over China; the Mass Movements in different areas of India, still yielding results nothing short of miraculous, chief among which possibly is the remarkable movement among caste people; the testimony recently received from Stanley Jones that the past season of his Round Table and other meetings throughout India and Burma have been the best in all his experience; the triumphs of Christ's Gospel among the Moslems of Persia; the ingatherings in so many parts of Africa and the Dutch Indies; the Christward movement among the Jews in Hungary, Poland, and other parts of Eastern and Southeastern Europe; the hearing which the intelligentsia of the Latin American republics in both South and North America have accorded to John Mackay and Navarro Monzó; not to mention spiritual awakenings in parts of Norway, Britain, the United States, Canada, and Australia: these and many other signs and wonders being wrought by the Life-giving Spirit in other fields near and far. In listening to first-hand reports on such mighty works of God, it did not sound like exaggeration when one of our number remarked, "We are indeed in the presence of the Apostolic Age."

Call to the Larger Evangelism

The members of the Herrnhut Meeting believe that these wonderful manifestations of the power of God in the lives of men and nations, synchronizing as they do with unparalleled world-wide economic depression and the greatest combination of unsolved political, social, moral, and religious problems and issues which the world has ever known, constitute an inspiring challenge to the world mission of Christianity to press its present unprecedented advantage. They are clear that the present is a time not simply to try to hold our own, still less to retreat, but to advance. They believe the followers of Christ have the answer to the world's deepest need, and that the summons is to a wide, thorough, and convincing preaching, teaching, and exemplifying of the Christian message. The central task as they see it is, to use the language of one of our findings at Herrnhut, "so to present Christ to men that they will be confronted with the necessity of decison that He may work a complete change in their heart and life." They, therefore, call upon the Churches and missions for immediate and much more extensive coöperation in a daring and confident proclamation of the Gospel. And, to ensure the larger fruitfulness of this most vital part of the missionary program, they invite the various national Christian councils to encourage and guide the Churches and missions in their areas to undertake a fresh study of the methods of evangelism best suited for reaching different classes of people in the light of the rich and rewarding present-day experience the world over, and

also to present and emphasize a message truly relevant to the conditions and needs in the world of to-day.

Challenge of Social and Industrial Evils

The Jerusalem Meeting in 1928, confronted with alarming facts and developments in the social and economic spheres on various mission fields of Asia, Africa, and Latin America which affect vitally the proclamation of the Gospel, authorized the Committee of the International Missionary Council, after thorough consideration, to establish a Department of Social and Industrial Research and Counsel. Accordingly the Committee at its Williamstown Meeting took steps to inaugurate at Geneva this important project, and at Herrnhut a gratifying report of progress was received which met with unanimous support. The new Department aims "to secure by scientific research and investigation data which are not available otherwise, and which will help missions and Churches to adjust their work to changing situations and in regard to specific situations" in the pathway of the spread of Western industrialism to other areas of the world; and "to draw the attention of missions and Churches to those evils in regard to which the Christian conscience should be sharpened and public opinion aroused, and to suggest opportunities for action"; likewise to render service to any missions and Churches which may directly request help. It was revealed at Herrnhut in unmistakable ways that such social service is in a creative sense the handmaid of personal evangelism.

As a chief initial project the Department, aided with ample funds by the Carnegie Corporation, has organized an able body of experts under the leadership of the Director of the Department, Mr. Merle Davis, to make a thorough study of conditions created in Northern Rhodesia and adjoining areas by the rapid development of the mining industries. The constructive report of this undertaking, when issued, will be of the utmost value to the Christian agencies at work in fields presenting similar need. The Department is also exploring the possibilities of service through the study of the cinema in relation to Christian missions. The memorandum on "Missions and the Opium and Narcotic Problem" points the way to effective exercise of Christian influence in warfare against a great and deadly enemy of mankind. It would be difficult to overstate the possibilities for good of this aspect of the work of the Council in dealing unitedly in the name of God with gigantic evils which to-day constitute such a handicap, associated as they often are with nations which bear the Christian name.

Imperative Demand to Enter Upon the Third Stage of Coöperation

The Herrnhut Meeting took decidedly advanced ground on the subject of coöperation. They had before them abundant evidence from all parts of the world of immense areas of unmet human need as well as of ever-widening opportunity. At the same time, as responsible representatives of the Boards and Churches, they had come together burdened by the knowledge of world-wide, acute financial

stringency in the face of which many societies have already been compelled to make very serious and crippling retrenchments and may find it necessary to effect further reductions. Not a few expressed the fear that for a long time the Churches will have to carry on with little appreciable increase in present resources. This critical situation, and above all the desire to realize other and higher values implicit in the prayer of our Lord "that they may be one," led us to consider afresh the whole subject of coöperation.

While recognizing the marked progress in coöperative effort achieved since the World Missionary Conference at Edinburgh over twenty years ago, we arrived at a united conviction that the missionary forces of the various Christian communions stand on the threshold of a new period of coöperation—a period in which the objectives, principles, and spirit of missionary coöperation and their practical and early application shall be considered and acted upon more seriously, thoroughly, and sacrificially than ever before.

It was recognized by us all that the failure to enter upon what was characterized as the third stage of missionary coöperation (the first stage being the period preceding the Edinburgh Conference, and the second the period between Edinburgh and the recent Jerusalem conference) will be attended with alarming results. For example, the leadership of the Christian forces in all lands touched by Christian missions will be impoverished and this in turn means the impoverishment of the growing Church membership. In a number of important fields initiative may pass from the hands of the Christians into those of the secularistic and anti-Christian movements. The confidence of men and women capable of giving large and much needed support to the missionary program will be shaken and withdrawn. One of the most compelling grounds of appeal for the allegiance to the mission cause of the new generation—a generation far from having been won—will be forfeited. Continuance of the present practice of division precludes the securing from the smaller countries and Churches the benefit of their largest and best contribution toward the enrichment and expansion of the missionary program. The world mission will fail to meet its present unexampled opportunities all over the map, and will fall short of coming to successful grapple with sinister, aggressive, ably led, and united anti-religious movements which are rapidly gathering momentum.

At Herrnhut the representatives of the British missionary societies reported that at their recent annual meeting at High Leigh, in view of the present situation and impending perils, they had adopted definite plans for an early and united examination of the possibilities of closer coöperation. The representatives of the united women's Boards of North America told of a similar inquiry recently initiated in America. It was decided by the Meeting that similar studies and action might well be undertaken in other countries. It was also agreed that with the help of the International Missionary Council collaboration between the various national councils or groups and with the younger Churches should be fostered. It was

clearly understood that any final policies must be the formulation of the Churches and societies concerned.

Price of Triumphant Unity

The Herrnhut Meeting calls upon the leaders and members of Mission Boards and of the older and the younger Churches to further in every way in their power this divinely inspired initiative. If in some new measure the implications of the high-priestly prayer of our Lord are to be realized, so far as His world-embracing program is concerned, it means that those to whom these words may come, together with His true followers everywhere, must associate themselves in paying great prices. He who ever enjoined upon His followers to count the cost knew how costly is the widening of His reign. And He would have us count the cost with reference to paying it.

What will it cost if the vision and initiative of Herrnhut—and behind it that of the Mount of Olives—are to be realized? It will cost dedicated personalities—persons in positions of responsibility and influence who will definitely dedicate themselves to the larger discovery and fulfilment of the mind of their Lord so that they may draw together in plan and action those who bear His name. It will cost fresh, creative, courageous, constructive, unselfish, coöperative thinking; we shall not drift into the answer to His prayer and into giving tremendous reality to His wish that we present a much more nearly united front, and, therefore, the triumphant apologetic to an unbelieving world. It will demand resolute, heroic, persevering application of accepted guiding principles to actual or concrete situations no matter how many at first oppose and no matter how long the time required. It will require open-minded consideration of the sincere objections of those with whom we differ and an honest evaluation of experience as the process of joint action unfolds. It will often necessitate siege work and the exercise of great patience and undiscourageable resolution. It will involve mutual sacrifice; there has been discovered no way to ensure vital coöperation and enduring unity apart from the way of the Cross—Christ's way. It means on the part of the Churches and Boards of different Communions, nations and races, nothing less than a greatly accelerated pace in the actual pooling, not only of experience and ideas but also of men, money, and other resources.

At every advance stage in the pathway of achieving any Christian unity worthy of the name, the price to be paid will necessitate *great acts of trust*—trust in our unerring guiding principles, trust in one another, trust in the One who wills our unity. The genuine and triumphant union of the Christians of different nations, races, and Communions is through all a super-human undertaking and process—the Living Lord working in His followers "both to will and to do."

John R. Mott
Chairman of the International Missionary Council